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Vaiṣṇava Pāñcarātra

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Introduction

The Pāñcarātra is a Hindu tradition that worships Viṣṇu as the supreme god. Its origins date back to the pre-Christian era, and certain features of it can still be found in the related Hindu-tradition of the Śrīvaiṣṇavas. Its earliest textual source, having been composed around the 3rd to the 5th century CE, is the so-called *Nārāyaṇīya*, which is a part of the Sanskrit epic *Mahābhārata*. In this text the Pāñcarātra does not yet bear the tantric features that become characteristic for the tradition as known from the Saṃhitās, which may have been composed from around the 9th century onward. The Saṃhitās are the most important texts of the tradition and are traditionally considered to have been revealed by god Viṣṇu himself. They deal with the theology and philosophy of the tradition, but most prominently with rituals. Rituals are the main means for a Pāñcarātra follower to achieve the tradition's religious goals. As in other tantric traditions, these goals are worldly pleasures (*bhukti*) and liberation (*mukti*) from transmigration. In early Pāñcarātra Saṃhitās, rituals are to be performed by individual persons for their own benefit. In later Saṃhitās, probably due to political influences, public temple worship for the benefit of the king and the state becomes the main focus. The early extant Saṃhitās probably originate from North India, and there is evidence that Pāñcarātra was widely practiced in Kashmir. However, from perhaps the 11th century, Pāñcarātra mainly flourished in South India. The social background of Pāñcarātra followers over the centuries has not yet been investigated in depth, but we do know that the tradition's historical development was shaped by various social groups and subtraditions, as well as their interactions, sometimes involving rivalry.

General Overviews

For a first overview on the tradition of Pāñcarātra, Colas 2003, Colas 2010, and Rastelli 2011 are recommended. Gonda 1977 is a widely used survey of the literature of the tradition, but is a bit outdated. For a more detailed description of many aspects of the tradition, see Varadachari 1982.

Colas, Gérard. "History of Vaiṣṇava Traditions: An Esquisse." In *The Blackwell Companion to Hinduism*. Edited by Gavin Flood, 229–270. Oxford: Blackwell, 2003.

General overview of the history of the various Vaiṣṇava traditions. With regard to the Pāñcarātra tradition, especially important are the survey on early Indian and Cambodian epigraphical evidence and an examination of the denomination of *bhāgavata*, which refers to diverse groups of people in different contexts and times. Available online by subscription.

Colas, Gérard. "Vaiṣṇava Saṃhitās." In *Brill's Encyclopedia of Hinduism*. Vol. 2. Edited by Knut A. Jacobsen, Helene Basu, Angelika Malinar, and Vasudha Narayanan, 153–167. Handbook of Oriental Studies 22.2. Leiden, The Netherlands, and Boston: Brill, 2010.

Short overview of the literature of the Pāñcarātra and Vaikhānasa traditions. Available online by subscription.

Gonda, Jan. *Medieval Religious Literature in Sanskrit*. History of Indian Literature 2.1. Wiesbaden, Germany: Harrassowitz, 1977.

Chapters 4–8 (pp. 39–139) of this work deal with the Pāñcarātra Saṃhitās, the main texts of the tradition. Although outdated in certain aspects, such as the texts' (relative) chronology or where they were composed, this volume is still useful for gaining an overall impression of the tradition's literature and its contents.

Rastelli, Marion. "Pāñcarātra." In *Brill's Encyclopedia of Hinduism*. Vol. 3. Edited by Knut A. Jacobsen, Helene Basu, Angelika Malinar, and Vasudha Narayanan, 444–457. Handbook of Oriental Studies 22.3. Leiden, The Netherlands, and Boston: Brill, 2011.

Short overview of the most important aspects of the tradition. Available online by subscription.

Varadachari, V. *Agamas and South Indian Vaisnavism*. Madras, India: Prof. M. Rangacharya Memorial Trust, 1982.

Comprehensive work by a scholar with a vast knowledge of the Pāñcarātra and Vaikhānasa traditions. Many chapters contain information that is difficult to find anywhere else. For example, the survey of Vaiṣṇava literature in chapter 8 also includes works available only as manuscripts.

Reference Works

The most important reference works are bibliographies and catalogues of Pāñcarātra texts, with Smith 1975–1980 and Smith 1978 leading the way. Smith 1975–1980 provides an overview of the contents of published Pāñcarātra Saṃhitās. Smith 1978 includes also unpublished texts. The catalogue Parampurushdas and Shrutiprakashdas 2002 is concise, but it gives information about manuscripts of unpublished Saṃhitās that one may find very useful. Since it is one of the tantric traditions, for technical terms found in Pāñcarātra Sanskrit texts, the volumes of the dictionary *Tāntrikābhidhānakośa*, edited by Hélène Brunner and colleagues, may be consulted.

Brunner, Hélène, Gerhard Oberhammer, André Padoux, Dominic Goodall, and Marion Rastelli, eds. *Tāntrikābhidhānakośa: Dictionnaire des termes techniques de la littérature hindoue tantrique*. 3 vols. Österreichische Akademie der Wissenschaften, philosophisch-historische Klasse, Sitzungsberichte 681, 714, 839. Beiträge zur Kultur- und Geistesgeschichte Asiens 35, 44, 76. Vienna: Verlag der Österreichischen Akademie der Wissenschaften, 2000–2013.

Sanskrit dictionary of Hindu tantric terms not found in ordinary Sanskrit dictionaries or whose definitions are not given according to their usage in the Hindu tantric literature, such as the Pāñcarātra Saṃhitās. Definitions of Sanskrit terms are given in three languages—English, French, and German—while more detailed analyses of meaning and usage are in one of these three languages, depending on the author's choice. Three of five planned volumes have been published so far.

Parampurushdas, Sadhu, and Sadhu Shrutiprakashdas, eds. *Catalogue of Pañcarātra Saṁhitā*. Amdavad, India: Swaminarayan Aksharpith, 2002.

Catalogue consisting mainly of three lists: (1) published Pāñcarātra Saṃhitās, (2) unpublished Saṃhitās, and (3) Saṃhitās about which not more than their names are known.

Smith, H. Daniel. *A Descriptive Bibliography of the Printed Texts of the Pāñcarātrāgama*. 2 vols. Gaekwad's Oriental Series 158, 168. Baroda: Oriental Institute, 1975–1980.

Extremely useful reference book. Volume 1 contains detailed, chapter-wise summaries of the Pāñcarātra Saṃhitās that had been published by 1975. Volume 2 consists of an annotated index of text passages in these Saṃhitās that deal with selected topics and key words. This index is not exhaustive in all cases, but is always good as a starting point for research.

Smith, H. Daniel. *The Smith Āgama Collection: Sanskrit Books and Manuscripts Relating to Pāñcarātra Studies; A Descriptive Catalog*. Foreign and Comparative Studies/South Asian Special Publications 2. Syracuse, NY: Maxwell School of Citizenship and Public Affairs, Syracuse University, 1978.

Catalogue of the Smith Āgama Collection, probably the largest collection of Pāñcarātra texts outside of India, today housed at the Cleveland Public Library. In addition to well-known published texts (such as those described in Smith 1975–1980), it also lists very rare editions and unpublished manuscripts, and is thus a valuable source of information about Pāñcarātra texts that are nearly unknown.

Editions

There are too many edited Pāñcarātra texts for them all to be listed here; for this information, see Smith 1975–1980 (cited under Reference Works), which describes most of the available edited texts. Here only the most important texts published after 1975 are listed: the editions of three of the earliest extant Pāñcarātra Saṃhitās (Acharya 2015), and a new edition of the *Īśvarasaṃhitā* (Lakshmithathachar 2009).

Acharya, Diwakar, ed. *Early Tantric Vaiṣṇavism: Three Newly Discovered Works of the Pañcarātra: The Svāyambhuvapañcarātra, Devāmṛtapañcarātra and Aṣṭādaśavidhāna; Critically Edited from Their 11th- and 12th-Century Nepalese Palm-Leaf Manuscripts with an Introduction and Notes*. Collection Indologie 129. Early Tantra Series 2. Pondicherry, India: Institut Français de Pondichéry, 2015.

Critical edition of three of the earliest extant Pāñcarātra Saṃhitās, probably of North Indian origin and perhaps composed prior to the 9th century CE. Also contains a detailed introduction describing the contents of the works.

Lakshmithathachar, M. A., ed. and trans. *Īśvarasaṁhitā*. 5 vols. Revised by V. Varadachari. Kalāmūlaśāstra Series 42–46. Delhi: Motilal Banarsidass, 2009.

This new edition of the *Īśvarasaṃhitā*, an important Saṃhitā affiliated with the Tirunārāyaṇapuram Temple in Melkote from probably the 13th century, also contains a commentary by Alaśiṅga Bhaṭṭa (19th century) and a full translation of the *Īśvarasaṃhitā*. The first volume, comprising 371 pages, provides a detailed introduction by V. Varadachari and G. C. Tripathi to Pāñcarātra in general, and to the *Īśvarasaṃhitā* in particular.

Translations

Only a few Pāñcarātra texts have been translated into Western languages. Of complete texts, translations are available of the *Nārāyaṇīya* (Esnoul 1979), the *Paramasaṃhitā* (Aiyangar 1940), the *Lakṣmītantra* (Gupta 2000), the *Īśvarasaṃhitā* (see Lakshmithathachar 2009, cited under Editions), and the *Āgamaprāmāṇya* (van Buitenen 1971). Many chapters of the *Sātvatasaṃhitā* have been translated into English by Hiromichi Hikita (see Hikita 1991). For a translation into English of parts of the *Ahirbudhnyasaṃhitā*, see Matsubara 1994 (under Monographs). An English translation of certain chapters of

the *Pādmasaṃhitā* is found in Schwarz Linder 2014 (under Monographs). Parts of the *Jayākhyasaṃhitā* have been translated into German by Rastelli 1999 (under Monographs).

Aiyangar, S. Krishnaswami, ed. and trans. *Paramasaṁhitā [of the Pāñcharātra]*. Baroda, India: Oriental Institute, 1940.

Complete translation into English of one of the earlier Pāñcarātra Saṃhitās (dating to before the 10th century CE).

Esnoul, Anne-Marie. *Nārāyaṇīya Parvan du Mahābhārata: Un texte Pāñcarātra*. Collection "Le Monde indien." Paris: Les Belles Lettres, 1979.

Translation of the earliest extant Pāñcarātra text into French, namely the so-called *Nārāyaṇīya* (3rd to 5th century CE), which has been transmitted as a part of the epic *Mahābhārata* (12.321–339).

Gupta, Sanjukta. trans. *Lakṣmī Tantra: A Pāñcarātra Text; Translation and Notes.* Delhi: Motilal Banarsidass, 2000.

Complete translation of the *Lakṣmītantra* into English. The *Lakṣmītantra* was probably composed in South India in the 11th or 12th century CE; it is devoted to the worship of Lakṣmī, who in this work is considered the supreme goddess. This volume was originally published in 1972 (Leiden, The Netherlands: Brill).

Hikita, Hiromichi. "Sāttvata Saṃhitā: An Annotated Translation, Chapter 1 and 2." In *Bukkyō bunkagaku ronshū Maeda Egaku hakase shōju kinen*. Tokyo: San hi bō bussho rin shōju, 1991.

English translation of chapters 1 and 2 of the *Sātvatasaṃhitā*, one of the earliest extant Pāñcarātra Saṃhitās (9th century CE). Hikita has also published English translations of almost all other chapters of this important text, at least chapters 3–19 and parts of chapter 25, most often in publications of the Aichi Gakuin University.

van Buitenen, J. A. B. *Yāmuna's Āgama Prāmāṇyam, or Treatise on the Validity of Pāñcarātra: Sanskrit Text and English Translation*. Madras: Ramanuja Research Society, 1971.

Complete translation of Yāmuna's *Āgamaprāmāṇya* (11th century) into English. This text by this famous Viśiṣṭādvaita author defends the Pāñcarātra's authority and presents it as part of the Vedic orthodoxy.

Early Pāñcarātra

For the history of early Vaiṣṇavism, and thus the Pāñcarātra tradition's prehistory and early history, see the *Oxford Bibliographies* article "Viṣṇu." In addition, two studies are listed here: Härtel 1987, which provides a good overview of early Vāsudeva cults, and Schreiner 1997, an important volume on the *Nārāyaṇīya*, the earliest extant Pāñcarātra text.

Härtel, Herbert. "Archaeological Evidence on the Early Vāsudeva Worship." In *Orientalia Iosephi Tucci Memoriae Dicata*. Edited by Gherardo Gnoli and Linello Lanciotti, 573–587. Serie Orientale Roma 56.2. Rome: Istitute italiano per il medio ed estremo oriente, 1987.

Good overview of archaeological evidence of the early worship of Vāsudeva and his relatives Saṃkarṣaṇa, Pradyumna, Sāmba, and Aniruddha.

Schreiner, Peter, ed. *Narāyaṇīya Studien*. Purāṇa Research Publications 6. Wiesbaden, Germany: Otto Harrassowitz, 1997.

Basic work on the textual history of and religious concepts in the *Nārāyaṇīya*, the earliest extant Pāñcarātra text (3rd to 5th century CE), with contributions by Reinhold Grünendahl, Angelika Malinar, Thomas Oberlies, and Peter Schreiner.

On the Designation "Pāñcarātra"

There is still no definite answer to the question of why the tradition is called Pāñcarātra. Authors of the Pāñcarātra Saṃhitās as well as modern scholars have offered various explanations. Smith 1964–1966 provides a typological survey of the definitions of the term as found in the Saṃhitās. While Raghavan's approach follows one of the traditional models given in the Saṃhitās (Raghavan 1965), van Buitenen 1962 offers an explanation based on religious practice rather than theoretical teachings.

Raghavan, V. "The Name Pāñcarātra: With an Analysis of the Sanatkumāra-Saṃhitā in Manuscript." *Journal of the American Oriental Society* 85 (1965): 73–79.

According to Raghavan, the designation "Pāñcarātra" refers to the fact that the tradition's teachings are based on five discourses that were given to five persons during five (*pañca*) nights (*rātri*). This is an explanation that is also given in several Saṃhitās, with variations.

Smith, H. Daniel. "A Typological Survey of Definitions: The Name 'Pāñcarātra': Utilizing Texts of the Pāñcarātra Saṃhitās." *Journal of Oriental Research Madras* 34–35 (1964–1966): 102–117.

Smith gives a comprehensive overview of the many definitions of the term "Pāñcarātra" offered in the Saṃhitās themselves, arranging them according to different types of explanations.

van Buitenen, J. A. B. "The Name 'Pāñcarātra.'" *History of Religions* 1–2 (1962): 291–299.

Pointing to the fact that most of the topics dealt with in the Pāñcarātra Saṃhitās are rituals rather than theoretical teachings, van Buitenen searches for an explanation of the term "Pāñcarātra" in the practical sphere of the tradition. He traces it back to the designation *pāñcarātrika* for mendicants. This term refers to the rule that these wanderers must alternately stay for one night in a village and five nights in a town.

Monographs

Several monographs focus on the teachings, rituals, and historical context of specific Pāñcarātra Saṃhitās. Schrader 1916 and Matsubara 1994 deal with the *Ahirbudhnyasaṃhitā*, Rastelli 1999 deals with the *Jayākhyasaṃhitā*, Czerniak-Drożdżowicz 2003 with the *Paramasaṃhitā*, Schwarz Linder 2014 with the *Pādmasaṃhitā*, and Rastelli 2006 with the *Pārameśvarasaṃhitā*. Other books are studies on specific topics based on an examination of several Saṃhitās. Bock-Raming 2002 examines concepts of god. Oberhammer 1994 investigates accounts of text revelations in Śaiva and Pāñcarātra works. Leach 2012 deals with the distinct traditions within the Pāñcarātra and the role they played in the historical development of the tradition.

Bock-Raming, Andreas. *Untersuchungen zur Gottesvorstellung in der älteren Anonymliteratur des Pāñcarātra*. Beiträge zur Indologie 34. Wiesbaden, Germany: Harrassowitz Verlag, 2002.

Detailed philological study on the historical development of the concepts of god prevalent in the Pāñcarātra tradition, in particular on the teachings of god's manifestation in the forms of Vyūhas, Vyūhāntaras, and Vibhavas. In addition, Bock-Raming also considers archaeological and iconographical data for dating the examined texts, and the insights gained by his philological examinations enable him to offer new interpretations of some of these data.

Czerniak-Drożdżowicz, Marzenna. *Pāñcarātra Scripture in the Process of Change: A Study of the Paramasaṃhitā*. Publications of the De Nobili Research Library 31. Vienna: De Nobili Research Library, 2003.

This book examines one of the earlier extant Pāñcarātra Saṃhitās, the *Paramasaṃhitā*. Czerniak-Drożdżowicz's main hypothesis is that this text features two layers or structures. As she describes them, these are an earlier "ritualistic corpus" characterized by a "tantric way of thinking," and a later, superimposed structure marked by an "orthodox brahmanical and devotional attitude."

Leach, Robert. "Textual Traditions and Religious Identities in the Pāñcarātra." PhD diss., University of Edinburgh, 2012.

This PhD thesis (available online) is an important contribution on the distinct traditions within the Pāñcarātra in the course of its history. Important topics addressed are the role of the concept of the "three jewels" (i.e., the *Jayākhyasaṃhitā*, the *Sātvatasaṃhitā*, and the *Pauṣkarasaṃhitā*), the formation of the Pāñcarātra canon, religious identities, and the development of the relationship between the various subtraditions and the relevance this has had for the tradition's history.

Matsubara, Mitsunori. *Pāñcarātra Saṃhitās and Early Vaiṣṇava Theology, with a Translation and Critical Notes from Chapters on Theology in the* Ahirbudhnya Saṃhitā. Delhi: Motilal Banarsidass, 1994.

This volume is divided into two main parts. The first consists of several studies on topics such as the relationship between Pāñcarātra and the Bhāgavatas, the contents and chronology (today a bit outdated due to developments in more recent research) of the extant Pāñcarātra Saṃhitās, and the theological concepts of the tradition. Part Two contains an English translation of chapters 1–8 of the *Ahirbudhnyasaṃhitā*, which mainly deal with the cosmological and theological teachings in this text.

Oberhammer, Gerhard. *Offenbarungsgeschichte als Text: Religionshermeneutische Bemerkungen zum Phänomen in hinduistischer Tradition*. Publications of the De Nobili Research Library. Occasional Papers 5. Vienna: Sammlung De Nobili, 1994.

This study is devoted to the accounts on the revelation of texts that are often found in Hindu traditions. In addition to Śaiva narratives from the *Mṛgendratantra* and Kauṇḍinya's *Pañcārthabhāṣya*, Oberhammer deals with Pāñcarātra stories from the *Paramasaṃhitā*, the *Jayākhyasaṃhitā*, and the *Pādmasaṃhitā*. He also provides German translations of these narratives.

Rastelli, Marion. *Philosophisch-theologische Grundanschauungen der Jayākhyasaṃhitā: Mit einer Darstellung des täglichen Rituals*. Österreichische Akademie der Wissenschaften, philosophisch-historische Klasse, Sitzungsberichte 668. Beiträge zur Kultur- und Geistesgeschichte Asiens 33. Vienna: Verlag der Österreichischen Akademie der Wissenschaften, 1999.

Study on one of the earliest extant Pāñcarātra Saṃhitās, the *Jayākhyasaṃhitā*. This work deals with the main cosmological and theological teachings, but also contains a detailed description of the daily ritual (*pūjā*) and yoga practice as expounded in this text. Several chapters of the *Jayākhyasaṃhitā* are given in German translation.

Rastelli, Marion. *Die Tradition des Pāñcarātra im Spiegel der Pārameśvarasaṃhitā*. Österreichische Akademie der Wissenschaften, philosophisch-historische Klasse, Sitzungsberichte 748. Beiträge zur Kultur- und Geistesgeschichte Asiens 51. Vienna: Verlag der Österreichischen Akademie der Wissenschaften, 2006.

Deals with the teachings, ritual practice, and social composition of the Pāñcarātra tradition based on the 12th–13th-century South Indian *Pārameśvarasaṃhitā* and the many sources used by the compiler of this work.

Schrader, F. Otto. *Introduction to the Pāñcarātra and the* Ahirbudhnya Saṃhitā. Adyar, India: Adyar Library, 1916.

First monograph on the Pāñcarātra written by a Western scholar and valuable still today. This study is mainly based on the cosmological and theological chapters of the *Ahirbudhnyasaṃhitā*, giving the impression that the Pāñcarātra was a tradition mainly oriented toward philosophical questions. Ritual topics, which are the main concern of Pāñcarātra Saṃhitās, are only mentioned in the useful and detailed summary of the *Ahirbudhnyasaṃhitā*'s contents.

Schwarz Linder, Silvia. *The Philosophical and Theological Teachings of the* Pādmasaṃhitā. Österreichische Akademie der Wissenschaften, philosophisch-historische Klasse, Sitzungsberichte 853. Beiträge zur Kultur- und Geistesgeschichte Asiens 82. Vienna: Verlag der Österreichischen Akademie der Wissenschaften, 2014.

Analysis of the *Jñānapāda* and the *Yogapāda* of the 12th-century South Indian *Pādmasaṃhitā*. The *Jñānapāda* contains theological and cosmological teachings, the *Yogapāda*, prescriptions for yoga practice. The volume is structured accordingly. Part One deals with concepts of god, the individual soul, and liberation from transmigration. Part Two examines yoga exercises and yogic body concepts. The study is supplemented with an English translation of relevant chapters of the *Pādmasaṃhitā*.

Theological and Philosophical Teachings

One of the main characteristic theological notions of the Pāñcarātra is that of Viṣṇu's manifestation as several other deities, such as the four Vyūhas or the twelve Vyūhāntaras. Information on this is provided in Gupta 1971 and Gupta 1992. Other concepts important both in theoretical teachings and ritual practice are those of mantras and language; for this, see Gupta 1989 and Sferra 1994.

Gupta, Sanjukta. "Caturvyūha and the Viśākha-yūpa of the Pāñcarātra Religion." *Adyar Library Bulletin* 35.3–4 (1971): 189–204.

Presentation of the concept of Viṣṇu's manifestation as the four Vyūha deities and the so-called *viśākhayūpa* – a pillar identical with the Vyūhas – on the basis of the *Sātvatasaṃhitā* and the *Lakṣmītantra*.

Gupta, Sanjukta. "The Pāñcarātra Attitude to Mantra." In *Understanding Mantras*. Edited by Harvey P. Alper, 224–248. SUNY Series in Religious Studies. Albany: State University of New York Press, 1989.

Overview of the Pāñcarātra concepts of language and mantras against the backdrop of its theology and cosmology. This study also deals with the practical usage of mantras in rituals.

Gupta, Sanjukta. "Empirical Time and the Vyūhāntara Gods of the Pāñcarātra." In *Ritual, State and History in South Asia: Essays in Honour of J. C. Heesterman*. Edited by A. W. van den Hoek, D. H. A. Kolff, and M. S. Oort, 164–178. Memoirs of the Kern Institute 5. Leiden, The Netherlands: Brill, 1992.

This article puts forward the thesis that the twelve Vyūhāntara deities, also known as the lords of the months, are identical to the Vedic Ādityas and "that their worship reflects the old identification of Viṣṇu with the sun." The article also contains descriptions of observances (*vrata*) involving the worship of the twelve deities.

Sferra, Francesco. "Le Speculazioni su *vāc* in alcuni testi del Pāñcarātra." *Rivista degli Studi Orientali* 68.1–2 (1994): 45–108.

Erudite study on the concepts of word and language as found in Pāñcarātra Saṃhitās.

Ritual

Performing rituals is the main means for achieving the religious goals of the followers of the Pāñcarātra. Dębicka-Borek 2011, Dębicka-Borek 2013, and Rastelli 2000 examine specific ritual prescriptions of early extant Pāñcarātra Saṃhitās, the ritual worship of the deity Narasiṃha, and the practice of the so-called *sādhaka*, a specific initiate who aims for worldly pleasures and supernatural powers. Rastelli 2003 provides an overview of the preparation and use of *maṇḍalas* and *yantras*, which play an important role in ritual worship. Hikita 2004 explains the protective *digbandhana* rite, which is performed in the context of almost every ritual. Dębicka-Borek 2014 discusses the initiation ritual and its historical development. Hikita 2011 deals with the notion of *bhakti* (devotion) in the rituals of early Saṃhitās. Hüsken 2006, Hüsken 2010, and Hüsken 2013 combine textual studies with anthropological field research conducted in the Vāradarāja temple in Kāñcīpuram in Tamil Nadu, thus showing the relevance of Pāñcarātra rituals in modern times. Rangachari 1986 is also an anthropological study, undertaken among Śrīvaiṣṇava Brahmins in the first decades of the 20th century.

Dębicka-Borek, Ewa. "*Īśvarasaṃhitā* or *Narasiṃhakalpa*: On Strategies of Textual Self-Representation." *Cracow Indological Journal* 13 (2011): 83–123.

This article is devoted to a text called *Narasiṃhakalpa* or *Īśvarasaṃhitā* II. This work attributes itself to the well-known *Īśvarasaṃhitā* and teaches the ritual worship of the lion-headed deity Narasiṃha. Dębicka-Borek explores why this text relates itself to the *Īśvarasaṃhitā* and ascertains relations of this text also to two other important Pāñcarātra Saṃhitās, namely the *Sātvatasaṃhitā* and the *Ahirbudhnyasaṃhitā*.

Dębicka-Borek, Ewa. "Ritual Worship of the *Narasiṁhamantra* as Depicted in the *Sātvatasaṁhitā*." *Cracow Indological Studies* 15 (2013): 167–207.

Dębicka-Borek examines chapters 16 and 17 of the *Sātvatasaṃhitā*, which are rare descriptions of the ritual worship of the lion-headed deity Narasiṃha. She shows that these passages might originally come from a different context and that the original goal of the ritual procedures, the attainment of magical powers, was reformulated into a purifying ritual, which may have served as a conversion ceremony for outsiders before initiation proper.

Dębicka-Borek, Ewa. "To Borrow or Not to Borrow? Some Remarks on *Vaibhavīyanarasiṃhakalpa* of *Sātvatasaṃhitā*." *Journal of Indian Philosophy* 43 (2014): 581–600.

This article illuminates how Pāñcarātra Saṃhitās were composed by means of borrowing and reusing passages from other Saṃhitās. It compares the initiation (*dīkṣā*) chapters of the *Sātvatasaṃhitā* with those of the *Īśvarasaṃhitā*, whose authors adopted text from the former. Through this comparison, modifications, amendments, and omissions of the text become visible, all important indicators of developments in the religious history of Pāñcarātra.

Hikita, Hiromichi. "Sanctification of the Sacrificial Ground." In *Three Mountains and Seven Rivers: Prof. Musashi Tachikawa's Felicitation Volume*. Edited by Shoun Hino and Toshihiro Wada, 805–814. Delhi: Motilal Banarsidass, 2004.

This short article explains, on the basis of Pāñcarātra texts, the so-called *digbandhana* rite, a ritual for protecting the place of worship.

Hikita, Hiromichi. "The Use of Bhakti/Bhakta in the Pancaratra Scriptures." In *Historical Development of the Bhakti Movement in India: Theory and Practice*. Edited by Iwao Shima, Teiji Sakata, and Katsuyuki Ida, 35–49. New Delhi: Manohar, 2011.

Informative article on the notion of *bhakti* in three of the earliest extant Pāñcarātra Saṃhitās, the *Jayākhyasaṃhitā*, the *Sātvatasaṃhitā*, and the *Pauṣkarasaṃhitā*, as well as in the later *Lakṣmītantra*.

Hüsken, Ute. "Pavitrotsava: Rectifying Ritual Lapses." In *Jaina-Itihāsa-Ratna: Festschrift für Gustav Roth zum 90. Geburtstag*. Edited by Ute Hüsken, Petra Kieffer-Pülz, and Anne Peters, 265–281. Indica et Tibetica. Monographien zu den Sprachen und Literaturen des indo-tibetischen Kulturraumes 47. Marburg, Germany: Indica et Tibetica Verlag, 2006.

One of several important studies by Ute Hüsken in which she examines various topics based on both textual studies of Pāñcarātra Saṃhitās and field research she conducted at the Vāradarāja temple in Kāñcīpuram, Tamil Nadu, where worship is still performed today according to Pāñcarātra prescriptions. This article deals with how mistakes committed in rituals are handled.

Hüsken, Ute. "Challenges to a Vaiṣṇava Initiation?" In *Hindu and Buddhist Initiations in India and Nepal*. Edited by Astrid Zotter and Christof Zotter, 299–318. Ethno-Indology. Heidelberg Studies in South Asian Rituals 10. Wiesbaden, Germany: Harrassowitz Verlag, 2010.

Based on a text study of the Pāñcarātra *Pādmasaṃhitā* and field research at the Vāradarāja temple in Kāñcīpuram, Tamil Nadu, the article deals with the question of eligibility for performing temple rituals against the backdrop of modern challenges.

Hüsken, Ute. "Flag and Drum: Managing Conflicts in a South Indian Temple." In *South Asian Festivals on the Move*. Edited by Ute Hüsken and Axel Michaels, 99–133. Ethno-Indology. Heidelberg Studies in South Asian Rituals 13. Wiesbaden, Germany: Harrassowitz Verlag, 2013.

This article examines two rituals at the beginning of an annual festival called *brahmotsava* held at the Vāradarāja temple in Kāñcīpuram in Tamil Nadu: the hoisting of a flag and the beating of a drum. Combining knowledge gained from field research and textual study of Pāñcarātra Saṃhitās, the paper shows that temple festivals are not only a means of social inclusion and integration, but can also be arenas for dealing with conflicts.

Rangachari, Dewan Bahadur K. *The Sri Vaishnava Brahmans*. Delhi: Gian Publishing House, 1986.

Anthropological study on the religious practice of the Śrīvaiṣṇava Brahmins in the first decades of the 20th century. Since Pāñcarātra ritual is an important part of Śrīvaiṣṇavism, this book is an important source of information of how Pāñcarātra is or was practiced in modern times. Originally published in the *Bulletin of the Madras Government Museum* 2.2 (1930).

Rastelli, Marion. "The Religious Practice of the *Sādhaka* according to the Jayākhyasaṃhitā." *Indo-Iranian Journal* 43.4 (2000): 319–395.

The *sādhaka* is a type of tantric initiate who aims for worldly pleasures and supernatural powers. This article describes in detail the ritual methods used by the *sādhaka*, but also his various aims as described in the *Jayākhyasaṃhitā*.

Rastelli, Marion. "Maṇḍalas and Yantras in the Pāñcarātra Tradition." In *Maṇḍalas and Yantras in the Hindu Traditions*. By Gudrun Bühnemann, with contributions by H. Brunner, M. W. Meister, A. Padoux, M. Rastelli and J. Törzsök, 119–152. Brill's Indological Library 18. Leiden, Boston: Brill, 2003.

Systematic overview of the preparation and use of *maṇḍalas* and *yantras* as described in Pāñcarātra sources.

Yoga

Yoga is an integral part of the religious practice of Pāñcarātrikas. While Gupta 1992 deals with the role of yogic practices in ritual worship, Rastelli 2018 describes the forms and times of day yoga is practiced as part of the daily routine of the followers of Pāñcarātra.

Gupta, Sanjukta. "Yoga and *Antaryāga* in Pāñcarātra." In *Ritual and Speculation in Early Tantrism: Studies in Honor of André Padoux*. Edited by Teun Goudriaan, 175–208. SUNY Series in Tantric Studies. Albany: State University of New York Press, 1992.

This paper shows the close relationship between yogic practice, mental practice in ritual, and the theological and cosmological teachings in the Pāñcarātra tradition. The study is based on the *Jayākhyasaṃhitā*, *Sātvatasaṃhitā*, *Pauṣkarasaṃhitā*, and *Lakṣmītantra*.

Rastelli, Marion. "Yoga in the Daily Routine of the Pāñcarātrins." In *Yoga in Transformation: Historical and Contemporary Perspectives on a Global Phenomenon*. Edited by Karl Baier, Philipp A. Maas, Karin C. Preisendanz, 223–257. Göttingen, Germany: V&R Unipress, 2018.

Overview on the various forms and contexts of yoga practice and meditation in the Pāñcarātra tradition.

Temples and Images

Temples are considered places in which god is present, but they may also serve, among other things, as places of social interaction, artistic expression, and political manifestation. Hudson 2008 is a detailed examination of a specific temple, the Vaikuṇṭha Perumāḷ Temple in Kāñcīpuram. Soundara Rajan 1967–1968 uses the temple description found in the *Jayākhyasaṃhitā* for dating the composition of this text. Images are traditionally considered manifestations of Viṣṇu or other subordinate deities. They are often used in temple worship, but also in the private ritual practice of individuals. Smith and Venkatachari 1969 is a collection of Sanskrit Pāñcarātra text passages referring to all aspects of images and Vaiṣṇava iconography. Based on these kinds of texts, Hikita 2005 explains how images were and are ritually installed in temples. Begley 1973 is an examination of the development of the iconography of a specific important deity, namely Viṣṇu's personified discus Sudarśana. In the exhibition catalogue Cummins 2011, concrete examples of Vaiṣṇava images can be viewed.

Begley, W. E. *Viṣṇu's Flaming Wheel: The Iconography of the Sudarśana-Cakra*. New York: New York University Press, 1973.

Important art-historical study on the development of the iconography of Viṣṇu's personified discus Sudarśana from epic times up to the 18th century, reflecting the historical change of concepts related to this figure.

Cummins, Joan, ed. *Vishnu: Hinduism's Blue-Skinned Savior*. With contributions by Doris Meth Srinivasan, Leslie C. Orr, Cynthia Packert, and Neeraja Poddar. Ahmedabad, India: Mapin Publishing, 2011.

This exhibition catalogue is not only devoted to the tradition of Pāñcarātra, but to Vaiṣṇavism in general. Nonetheless, it provides many images of deities and divine manifestations that are important in the Pāñcarātra tradition.

Hikita, Hiromichi. "Consecration of Divine Images in a Temple." In *From Material to Deity: Indian Rituals of Consecration*. Edited by Shingo Einoo and Jun Takashima, 143–197. Japanese Studies on South Asia 4. New Delhi: Manohar, 2005.

Detailed description and analysis of the ritual installation (*pratiṣṭhā*) of images in temples on the basis of Purāṇic sources and the Pāñcarātra *Sātvatasaṃhitā*.

Hudson, D. Dennis. *The Body of God: An Emperor's Palace for Krishna in Eighth-Century Kanchipuram*. Edited by Margaret H. Case. New York: Oxford University Press, 2008.

Hudson provides a detailed study of the iconography and symbolism of the Vaikuṇṭha Perumāḷ Temple in Kāñcīpuram, built by the Pallava king Nandivarman Pallavamalla in the 8th century, and interprets its details in the light of various Vaiṣṇava texts, including the *Bhāgavata Purāṇa*.

Smith, Daniel H., and K. K. A. Venkatachari. *A Sourcebook of Vaiṣṇava Iconography according to the Pāñcarātrāgama Texts*. Madras: Pāñcarāta Pariśodhana Pariṣad, 1969.

Collection of Sanskrit text passages from Pāñcarātra Saṃhitās that are relevant for the preparation of images and iconography. Texts compiled and arranged with commentary in English.

Soundara Rajan, K. V. "Kaustubha Prāsāda: New Light on Jayākhya Tantra." *Journal of the Oriental Institute* 17 (1967–1968): 71–85.

Soundara Rajan tries to date and locate the composition of the *Jayākhyasaṃhitā*, one of the earliest extant Saṃhitās, on the basis of architectural descriptions in its chapter 20, and arrives at the conclusion that it must have been authored between 600 and 850 CE in Central India or Upper Deccan. The *Jayākhyasaṃhitā* also contains a section that was interpolated later. According to Soundara Rajan, this section was probably composed in the 14th century.

Pāñcarātra and Purāṇas

As yet almost unexplored, the Purāṇas are precious sources of information about the Pāñcarātra tradition. While Bock 1987 traces a specific narrative through several genres of texts, Inden 2000 and Rastelli 2007 are devoted to specific Purāṇas, namely the *Viṣṇudharmottarapurāṇa* and the *Agnipurāṇa*.

Bock, Andreas. "Die Madhu-Kaiṭabha-Episode und ihre Bearbeitung in der Anonymliteratur des Pāñcarātra." *Zeitschrift für die Kunde des Morgenlandes* 137.1 (1987): 78–109.

Examination of the development of the story about Viṣṇu's conquest of the demons Madhu and Kaiṭabha, based on the versions in the *Mahābhārata*, *Harivaṃśa*, *Viṣṇudharmottarapurāṇa*, and Pāñcarātra Saṃhitās.

Inden, Ronald. "Imperial Purāṇas: Kashmir as Vaiṣṇava Center of the World." In *Querying the Medieval: Texts and the History of Practices in South Asia*. By Ronald Inden, Jonathan Walters, and Daud Ali, 29–98. New York: Oxford University Press, 2000.

Good overview of the contents and historical context of the *Viṣṇudharmottarapurāṇa*, which according to Inden was composed in 7th- and 8th-century Kashmir and is heavily shaped by the Pāñcarātra tradition.

Rastelli, Marion. "The 'Pāñcarātra Passages' in *Agnipurāṇa* 21–70." In *Mélanges tantriques à la mémoire d'Hélène Brunner*. Edited by Dominic Goodall and André Padoux, 187–229. Collection Indologie 106. Pondicherry, India: Institut Français de Pondichéry, 2007.

This article examines chapters 21 to 70 of the *Agnipurāṇa* and identifies them as deriving from various sources, most of them part of the Pāñcarātra tradition.

Historical Development and Social Communities

Sanderson 2001 and Sanderson 2009, although not only devoted to Pāñcarātra, provide valuable information about the tradition's historical development and its relations with other traditions. The Pāñcarātra tradition was probably never socially homogenous, but had several subgroups with various kinds of relations to each other. Rastelli 2006 and Leach 2012 (both cited under Monographs) deal with these distinct traditions as reflected in the Pāñcarātra Saṃhitās. Czerniak-Drożdżowicz 2009–2010 describes various types of Pāñcarātra devotees based on the *Viṣṇusaṃhitā*. Leach 2014 depicts the historical process of the integration of these subtraditions into a single system. Bock-Raming 1992 illuminates an aspect of the relations between the Pāñcarātra and Vedic-orthodox traditions.

Bock-Raming, Andreas. "Zum Gebrauch vedischer Mantras in den Schlußkapiteln der Ahirbudhnyasaṃhitā." *Wiener Zeitschrift für die Kunde Südasiens* 36 (1992): 71–89.

Dealing with the interpretation of well-known Vedic mantras, such as the *Puruṣasūkta* and the *Gāyatrī*, as found in the final chapters of the *Ahirbudhnyasaṃhitā*, this is an important contribution on the relation between the Pāñcarātra and Vedic-orthodox traditions.

Czerniak-Drożdżowicz, Marzenna. "Typology of the Pāñcarātra Devotees in the *Viṣṇusaṃhitā*." *Folia Orientalia* 45–46 (2009–2010): 221–257.

Descriptive study on the various types of Pāñcarātra devotees as described in the Keralan *Viṣṇusaṃhitā* (prior to the 14th century CE) and Nārāyaṇa's *Hāriṇī*, an unpublished commentary on the *Viṣṇusaṃhitā*.

Leach, Robert. "The Three Jewels and the Formation of the Pāñcarātra Canon." In *Puṣpikā: Tracing Ancient India through Texts and Traditions*. Vol. 2. Edited by Giovanni Ciotti, Alastair Gornall, and Paolo Visigalli, 115–145. Oxford and Philadelphia: Oxbow Books, 2014.

By tracing the origins of the concept of the *Jayākhyasaṃhitā*, the *Sātvatasaṃhitā*, and the *Pauṣkarasaṃhitā* as the "three jewels" of the Pāñcarātra tradition, Leach provides insights into the historical process that led to the integration of distinct Pāñcarātra subtraditions into a single Pāñcarātra system.

Sanderson, Alexis. "History through Textual Criticism in the study of Śaivism, the Pañcarātra and the Buddhist Yoginītantras." In *Les sources et le temps = Sources and Time: A Colloquium, Pondicherry, 11–13 January 1997*.

Edited by François Grimal, 1–47. Publications du Département d'Indologie 91. Pondicherry, India: Institut Français de Pondichéry, 2001.

Sanderson illustrates how the study of the manifold interrelations and text flows between Śaiva, Pāñcarātra, and Buddhist tantric texts can contribute to knowledge about the historical development of these traditions.

Sanderson, Alexis. "The Śaiva Age: The Rise and Dominance of Śaivism during the Early Medieval Period." In *Genesis and Development of Tantrism*. Edited by Shingo Einoo, 41–349. Institute of Oriental Culture Special Series 23. Tokyo: Institute of Oriental Culture, University of Tokyo, 2009.

This seminal study on the influential role of Śaivism in the development of tantric religions also contains a section on the Śaiva influence on the formation of the tantric ritual system of Pāñcarātra.

Pāñcarātra and Viśiṣṭādvaita Vedānta

Since the 11th century CE, at the latest, the religious tradition of Pāñcarātra and the philosophical tradition of Viśiṣṭādvaita Vedānta (see the *Oxford Bibliographies* article "Vedānta") are interrelated in many aspects. Together with the works of the Āḻvārs (see the *Oxford Bibliographies* article "Āḻvār"), they are the main roots of Śrīvaiṣṇavism as it still flourishes in South India. An important early piece of evidence for the close relationship between Pāñcarātra and Viśiṣṭādvaita Vedānta is the *Āgamaprāmāṇya*. It was composed by the Viśiṣṭādvaita author Yāmuna (11th century) in order to defend the validity of Pāñcarātra. This work is dealt with in Neevel 1977; for a translation into English, see van Buitenen 1971 (cited under Translations). The edited volume Oberhammer and Rastelli 2007 contains articles dealing with theological, ritual, and sociological aspects in the relations between the two traditions. Oberhammer 2004 examines early textual sources for the practice of self-surrender (*śaraṇāgati*, *prapatti*), which has become one of the most important rituals of Śrīvaiṣṇavism. Rastelli 2005 shows that the ritual backdrops of Pāñcarātra and Viśiṣṭādvaita are very closely related.

Neevel, Walter G. *Yāmuna's Vedānta and Pāñcarātra: Integrating the Classical and the Popular*. Harvard Dissertations in Religion 10. Missoula, MT: Scholars Press, 1977.

This book examines the role of Yāmuna in the integration of Vedānta and Pāñcarātra on the basis of the *Āgamaprāmāṇya* and the *Ātmasiddhi*, two important works by this author. In this context, Neevel addresses theological and sociological issues, but also historical questions such as Yāmuna's relation with his grandfather Nāthamuni, the first of the Śrīvaiṣṇava teachers, and his successor Rāmānuja.

Oberhammer, Gerhard. *Zur spirituellen Praxis des Zufluchtnehmens bei Gott (śaraṇāgatiḥ) vor Veṅkaṭanātha: Materialien zur Geschichte der Rāmānuja-Schule 7*. Österreichische Akademie der Wissenschaften, philosophisch-historische Klasse, Sitzungsberichte 710. Veröffentlichungen der Kommission für Sprachen und Kulturen Südasiens 36. Vienna: Verlag der Österreichischen Akademie der Wissenschaften, 2004.

Important study on textual sources for the practice of self-surrender (*śaraṇāgati*, *prapatti*) to god from both Viśiṣṭādvaita Vedānta and Pāñcarātra prior to the 14th century CE.

Oberhammer, Gerhard, and Marion Rastelli, eds. *Studies in Hinduism*. Vol. 4, *On the Mutual Influences and Relationship of Viśiṣṭādvaita Vedānta and Pāñcarātra*. Österreichische Akademie der Wissenschaften, philosophisch-historische Klasse, Sitzungsberichte 756. Beiträge zur Kultur- und Geistesgeschichte Asiens 54. Vienna: Verlag der Österreichischen Akademie der Wissenschaften, 2007.

Collective volume with contributions by nine scholars on the interrelations between Viśiṣṭādvaita Vedānta and Pāñcarātra with regard to theology, ritual, and social communities.

Rastelli, Marion. "Unaltered Ritual in Transformed Religion: The *Pūjā* according to *Ahirbudhnyasaṃhitā* 28 and the *Nityagrantha*." In *Words and Deeds: Hindu and Buddhist Rituals in South Asia*. Edited by Jörg Gengnagel, Ute Hüsken, and Srilata Raman, 115–152. Ethno-Indology. Heidelberg Studies in South Asian Rituals 1. Wiesbaden, Germany: Harrassowitz Verlag, 2005.

This article shows that the ritual prescriptions for the *pūjā* as given in the Pāñcarātra *Ahirbudhnyasaṃhitā* and in the *Nityagrantha* ascribed to the Viśiṣṭādvaita teacher Rāmānuja are actually identical, although their theological backgrounds and the attitudes expected from the respective devotees differ.

Pāñcarātra in Kashmir and Cambodia

While the majority of Pāñcarātra textual sources are of South Indian origin, Pāñcarātra was also followed in other regions of Asia. Especially important is Kashmir. Sanderson 2009 gives an overview, among other things, of the tradition of Pāñcarātra in this region. Torella 2016 deals with Vāmanadatta, a little known Pāñcarātra philosopher who lived in Kashmir in the 10th century, and Dyczkowski 1990 introduces an important work by this author. Another study related to Kashmir is Inden 2000, cited under Pāñcarātra and Purāṇas. Bhattacharya 1955 gives a first overview of Cambodian evidence for Pāñcarātra, a topic that is as yet almost unexplored.

Bhattacharya, Kamaleswar. "The Pāñcarātra Sect in Ancient Cambodia." *Journal of the Greater India Society* 14.2 (1955): 111–116.

Concise overview of inscriptions from ancient Cambodia related to or mentioning the tradition of Pāñcarātra.

Dyczkowski, Mark S. G., ed. *The Saṃvitprakāśa by Vāmanadatta*. Varanasi, India: Ratna Printing Works, 1990.

Edition of and short introduction (in English) into the *Saṃvitprakāśa*, a philosophical work of Vāmanadatta (10th century), one of the little known Kashmiri Pāñcarātra authors.

Sanderson, Alexis. "Kashmir." In *Brill's Encyclopedia of Hinduism*. Vol. 1, *Regions, Pilgrimage, Deities*. Edited by Knut A. Jacobsen, 99–126. Handbuch der Orientalistik 2/22. Leiden, The Netherlands, and Boston: Brill, 2009.

In this succinct and informative general overview of Hindu traditions in Kashmir, Sanderson devotes one section to the tradition of Pāñcarātra under the patronage of the Karkota dynasty, providing a rich source of historical information on this topic.

Torella, Raffaele. "A Vaiṣṇava Paramādvaita in 10th-Century Kashmir? The Work of Vāmanadatta." In *Around Abhinavagupta: Aspects of the Intellectual History of Kashmir from the Ninth to the Eleventh Century*. Edited by Eli Franco and Isabelle Ratié, 425–450. Leipziger Studien zu Kultur und Geschichte Süd- und Zentralasiens 6. Berlin: LIT Verlag, 2016.

Instructive article on Vāmanadatta, who propounded an Advaitic view. While highly esteemed by Kashmirian Śaiva authors, Vāmanadatta was forgotten in later South Indian Pāñcarātra, probably due to the predominantly Viśiṣṭādvaitic orientation of this stream of the tradition. This paper is a revised and updated version of Torella's "On Vāmanadatta," in *Pandit N.R. Bhatt Felicitation Volume*, edited by P.-S. Filliozat, S. P. Narang, and C. P. Bhatta, 481–498 (Delhi: Motilal Banarsidass Publishers, 1994).

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